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The Western Conference Unitarian

FEBRUARY 1912

A Liberal Religious Magazine devoted to Freedom, Fellowship *and* Character in Religion

"WE ARE CO-LABORERS WITH GOD"

The Western Unitarian Conference

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CINCINNATI—The First Congregational Church, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, D. D., 304 Oak St.

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DAYTON—First Unitarian Church. Services at 11 A. M. in auditorium of the Young Woman's League. Rev. Troward H. Marshall Ph. D. Old Orchard Ave.

MARIETTA—First Unitarian Church, Putnam and Third Sts. Hours of service, 10:30 A. M., and 4 P. M. Rev. E. Alfred Coil.

TOLEDO—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. G. E. Mac Ilwain.

YOUNGSTOWN—First Unitarian Church, Elm St. and Bissell Ave. Hour of service, 10:30 A. M. Rev. Horace Westwood, 1321 Kensington Ave.

MICHIGAN.

ANN ARBOR—First Unitarian Church, State and Huron Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Percy Dawson.

BENDON—Union Church. Hour of service, 8 P. M., Friday, fortnightly. Rev. A. B. Hills, Traverse City, Mich.

BROOKLYN—Unitarian Church. Occasional service.

DETROIT—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Eugene R. Shippen, 926 Cass Ave.

GRAND HAVEN—First Unitarian Society, Washington St. between Third and Fourth Sts. Hour of service, 7 P. M.

GRAND RAPIDS—All Souls Church, Sheldon and Oakes Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard, 22 Paris Ave.

GRAND RAPIDS—Holland Unitarian Church. Michigan Ave. and N. Ionia St. Hour of service, 10:30 A. M. Rev. B. A. VanSluyters, 184 Dale Ave.

HARRIETTA—People's Church—Hour of service, 7 P. M. third Sunday of month. Rev. B. A. Hills, Traverse City, Mich.

JACKSON—First Unitarian Society, Jackson and Washington Sts. Hour of service, 10:30 A. M. Rev. A. B. Curtis.

KALAMAZOO—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. George F. Patterson.

MOUNT PLEASANT—First Congregational Society. Hours of service, 10:30 A. M. and 7 P. M. Rev. B. A. Hills.

ONSTED—People's Church. Hour of service, 11 A. M. Occasional services.

SHERWOOD—Unity Church. Hour of service 7:30 P. M. on alternate Sundays.

TRAVERSE CITY—Emerson Unitarian Church. Hour of service 7 P. M., first, second and fourth Sundays of month. Rev. B. A. Hills, 303 W. 12th St.

INDIANA.

INDIANAPOLIS—All Souls Unitarian Church, Alabama St, near Fifteenth. Hour of service, 11 A. M. and 7:45 P. M., when specially announced. Rev. Frank S. C. Wicks, 2041 Talbot Ave.

HOBART—First Unitarian Church. Hour of service, 7:30 P. M., on alternate Sundays.

ILLINOIS.

ALTON—First Unitarian Church, 110 East Third St. Hour of service, 11 A. M. Rev. Howard MacQueary.

BLOOMINGTON—Unitarian Church, East and Jefferson Sts. Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 E. Chestnut St.

BUDA—Union Christian Society. Hour of service, 2:30 P. M. Rev. C. A. Polson.

CHICAGO—First Unitarian Society (Memorial Chapel), Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 1174 E. 57th St.

CHICAGO—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 4232 N. Hermitage Ave.

CHICAGO—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M. Rev. M. Rowena Morse, Ph. D., 422 Lake St., Oak Park.

CHICAGO—First Swedish Unitarian Church, Viking Temple, Sheffield Ave., and School St., Hour of service, 11 A. M. Rev. August Dellgren, 1529 E. Wellington Ave.

EVANSTON—Church of All Souls, Chicago Ave. Hour of service, 11 A. M. Rev. J. Vila Blake, 122 Ashland Blvd., Chicago.

GENEVA—First Unitarian Society. Hour of service, 4 P. M.

GENESEO—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

HINSDALE—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

MOLINE—First Unitarian Church, 16th St. and 6th Ave. Hour of service, 7:45 P. M.

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The

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On January 21st Rev. James Vila Blake reached the psalmist's limit of three score years and ten. In the twentieth year of his present pastorate at Evanston, he shows no signs of weariness or abatement of industry. The open mind and the childlike heart have gone with him all the way. In a rare degree he has blended the worshipful spirit and the inquiring mind. He has stimulated many; a little band he has "grappled to himself with hoops of steel." He knows what it is to be respected, reverenced, loved. We congratulate him on these high human achievements and wish him other years of fruitful endeavor.

The recommendations of the Unitarian Commission on the Church and Social Service and the suggestions of Mr. Forbes, Secretary of the Department of Social Service of the American Unitarian Association, are beginning to bear fruit in many of the churches in our district. In some cases this means distinctly new lines of endeavor, in others it means merely a new co-ordination of force already at work. In all cases it means a quickened consciousness of fellowship and co-operation, a larger sense of opportunity, a concrete focusing of attention upon practical problems that call for both good-will and clear, straight, hard thinking.

As a case in point, consider the vast amount of need and suffering made evident by the long continued severe weather of January. In Chicago, and doubtless proportionately elsewhere, public and private charity were taxed to their utmost to relieve immediately pressing need of food, clothing and shelter. But this help was merely palliative. It dealt with symptoms, not causes. A like condition obtains every winter, varying in acuteness with the severity of the season. Why? Because of improvidence, vice, intemperance? Yes, in part. But the main reason is irregularity of employment for the men who furnish the unskilled labor demanded by human needs. It was estimated that 150,000 men in Chicago were out of employment and that emergency employment for a few days at a time could be found for less than a third of that number. A constructive attempt to deal with the causes, rather than the symptoms, is Mayor Harrison's request for authority from the city council to appoint an expert commission to investigate and devise means of relieving the local unemployment evil. This is good, but manifestly the problem is more than local and will not be wholly solved in a short time or by merely local treatment.

The editor of the Unitarian Advance points out, in the January issue of that live publication, an important phase of missionary activity which might be far more vigorously pushed with great advantage to our cause. He calls it Intensive Missionary Enterprise. "It

means not the adding of more Unitarian churches to our lists, but the making of every church on our list *more of a church.*" His thought is that the same amount of effort as that expended in gathering a group of forty or fifty people in a new organization would add that number to a church already gathered and housed, increasing its influence and efficiency by a much larger per cent than that of the mere gain in numbers.

Is there not a very close connection between the two kinds of missionary work? Does not each react upon the other? If our churches are to cease growing when a minium stature which assures existence is reached, why multiply such half-vitalized organizations? Where is the missionary impulse, to say nothing of the missionary money, to come from? If our churches are to grow strong where they are set, must they not have enthusiams and insights and loyalties which take them beyond the local field and make them want to send our message throughout the world?

There is also another interpretation of "Intensive Missionary Enterprise" which it is well not to forget, which concerns itself primarily not with numbers, but with increased fruitfulness and cumulative effect. In the long run, the church which neglects this kind of intensive cultivation is doomed to grow shallow; oftentimes, without any corresponding increase in numbers. It is the cumulative content of spiritual experiences which gives us something precious to share, which justifies our sending missionaries to our fellows. To evoke and interpret these experiences is still the main business of the church. Systems of theology, philosophy and science change and pass away, but man still "seeks after God, if haply he may find him" and some, in every age, find assurance in their own souls which makes them brave, confident, loving, joyous co-laborers with him.

We must, however, not interpret this high experience as if it were complete without the corresponding consciousness of our human fellows as stirred by the same needs, gifted with the same capacities, entitled to participation in all that we seek for ourselves. The true significance of social service undertaken by the church, and of the increasing demand for social justice lies in the inner motive and impulse more than in the outward forms it takes. These are, indeed, "its word made flesh, its faith shown by its works," but these do not exhaust or fully show forth its life, which is capable of ever new and larger embodiments, of meeting the needs of souls as well as the needs of bodies. It is the spirit of comradeship which is essential; all the rest flows from that.

A CORRECTION.

In an article in our January issue by Rev. Minot Simons of Cleveland entitled "Without a Creedal Test" the meaning was blurred by the omission of a line by the printer. The sentence from the "Bulletin Pulpit" was "The one vital issue in Christianity is the one between traditional and scientific minds."

LOVE, SACRED AND PROFANE.

Flame-white with a consuming love of Him
Who walked Judea's hills now centuries dim,
I sought my Lord within the garden's gloom
And found—an empty tomb!

In wav'ring weakness and with many a lapse
I sought my brother,—more from need, perhaps;
But, as commercing the low ways we trod,
I found that I loved—God!

M. JAY FLANNERY, Hamilton, Ohio.

KINSHIP.

O frail little beings deep down in the sea,
O mightier creatures above,
Things winged and creeping, all brothers to me,
I reverence your life and I love

Soft sounds coming up from the grass at my feet,
Wild echoes of song o'er the mere,
The brooklet's low answer so babbling and sweet
Breathed up to my listening ear;

The rainbow-like tinting of field flowers abloom,
Night's glow-worm and clear, distant star,
The delicate lily of haunting perfume,—
All Life that is near and afar.

MABEL HATTON COYLE.
Sheffield, Ill.

On Meeting One's Obligations.

W. HANSON PULSFORD, CHICAGO.

In the plain prose of the world we all have a kind of contempt for the man who, in commercial relations, dodges, shirks, tries to evade his obligations. The mean man, who will yield only what is forced out of him, never a penny more, grows cramped and narrow and cheap. We have a sense that a different temper, having something of the full, fine, human quality of life, with a kind of largeness and ease about it, is important even in the financial world.

When the patriot who had given everything to his country is at length being led out to the gallows by way of reward you remember Browning makes him say:

"In triumphs, people have dropped down dead,
'Paid by the world, what dost thou owe
Me?' God might question; now instead,
'Tis God shall repay: I am safer so."

The problem is there brought into relation to a future life. It considers that man ill off who passes away from this world owing a great deal to God and has to repay it in eternity. But I think it is just as true without that element being introduced to balance the books. I have a feeling that, when you come right down to it, any thoughtful man who is trying to let his life, as between himself and himself, have real quality asks for his ultimate satisfaction this question, How does the balance lie in the account between me and the whole? Have I played for my own hand only, or made honorable returns to the world? A great many things have come to us all for nothing. They belong to the life into which we are born. There is, most obviously, our physical constitution. Little by little through countless generations every lower form of life has been making its contribution toward building up, elaborating, perfecting this organism which we all inherit. Leaving everything else out of account, we have in our hands the most wonderful machine that life has yet known on the earth.

Its physical, mental, emotional, personal qualities are laid in our hands to do as we will with. It has been capable sometimes of ministering to life in the world as naught else has. Sometimes it has been the hard, keen, calculating tool of a man who used its power only to grab for himself all that he could get.

Moreover life has done a vast deal in other ways for us. Take the common conditions about us. Sometimes one has tired dreams of getting off into some quiet place, away from all this rush and tear and hurry of the imperfect human life which so noisily besets us. Then perhaps, if you have any sense of humor, it comes to you to wonder how you would be off in a solitary place dependent wholly on yourself. How about the insecurity of everything? I wonder how you would like to live where the first fellow who had stronger muscles than you could rob you of whatever you had won from the earth. Your defence against the wild beasts, stronger than you are, is nil. Imagine your living cut down to the things which you could extort somehow out of the rude soil. Look at the life of the primitive savage. Yet everything beyond that you owe to the organized life about you. Here, through no claims of yours, you have security of tenure, and of life. You need not be physically the strongest man in the community to be safe on the streets. We enjoy without price conditions, without which for weaklings like you and me, life would be neither long nor merry.

Nay, in ways far beyond that the whole is, through no merit of ours, continually serving us.

The farmer is growing grain, the cattleman tending cattle for us, our fellows, far and near, are gathering out of the living earth that which is the wealth, which ultimately, alone makes life possible, and by their toil enabling us, every day of our lives, to enjoy, not only the necessities but the luxuries, which, but for them, were altogether out of our

reach. It is just the same with our inner life.

We can avail ourselves of garnered information immeasurably beyond anything which you and I, through our own effort, could possibly know. All human experience is at our service, ready to minister to our knowledge. Altogether apart from ourselves each one of us has a life opportunity which never before was paralleled, because the resource of countless generations is, free of all cost, handed over to us.

We are heirs, through no achievement of ours, of the results of the long labour of the ages. It is simply given to us generously, lavishly, for our use and profit. And we have done nothing for it all. We owe, not only what we are, but all which makes our finest life possible, to the wonderful process of the life of the whole, unfolding, enlarging, knitting together, to create the conditions without which we could not be. We are born heirs of the slowly garnered wealth of civilized life. It is all ours. It is the measure of our indebtedness.

What are we doing in return? Is it your boast that you have been successful and acquired great possessions, laid hold of money and been able to live luxuriously and at ease.

Then truly, "What dost thou owe me?" God might question. Whatever your theology and whatever your definition of God, if you have any sense of high honor it is ill with you if you have to own that you have taken more from the world than you have given to it. You are a debtor, perhaps a defaulter. Even in your own eyes you may be a parasite, sucking the life out of the great tree which sustains you and returning nothing to it.

You might have known the high joy of letting the opening possibilities of the life within you, to which you owe all, so enchain your enthusiasm and enlist your loyal service and co-operation as to enable you to feel that you stood foursquare in the world.

You had made your life big and free, large-hearted and strong, and had done therewith what in you lay to make the big, free, strong, large life more possible for the community of which you were a part and to hand on to those who came afterwards, not a store impoverished because you had drained it and given nothing, but a store a little richer because you had taken to the limit of your powers all that life freely gave and allowed it through you to go out toward the sweetening and strengthening and blessing of the world. Your satisfaction might be honorable then.

The power to which we owe it all is no longer to be figured as some great taskmaster, an almighty creditor God. He is rather like the great tree of life, rooted in the thrill of the atoms, climbing out of the soil, reaching out to the air, spreading branches manifold, voicing himself in the myriads of leaves, no two of them alike, and in every cell of the leaves. It is demanded of each of them that the wealth of its own life be for the service of the whole. What of the leaf that would draw in sustenance from the tree that bore it and sustains it and would in no wise, if that were possible, yield anything back? It takes from the tree its power to draw in from the air new life and refuses to contribute it, tries to store it in itself, tries to accumulate all that it can only in its own selfish interest. In nature you know that it withers. Do you not think that in humanity it withers? You remember the inscription on the old tombstone,

> "What I spent I had;
> What I gave I have;
> What I hoarded I lost."

It is true of life everywhere, if you think of it, as we are being compelled to think of it, as an organic thing. The cell in the body (and I know of no better figure than to say that we are all of us cells in the body of God, that God is to us what the human organism is to the countless cells that build it up), that works for its own ends, if that were conceivable, that tries to use what it can get from the body without thinking of what it can render in return, is a monstrous thing. It is that which must at all costs be got rid of, which today we eliminate, even by the knife. When a group of such get together the surgeon calls it a

malignant tumor. At once, at whatever risk, it must be removed and cast out for the evil thing it is.

What, on the other hand, if the cell were to learn to feel that it is part of a great whole that is waiting to pour the life of the whole through it, that it may return it, transformed somewhat, to the building up of nerve or tissue or cell cluster? Would not the bigness and sweep and power of the life far beyond its understanding thrill and move through it after a mightier fashion as it set itself on gaining all that it could from the whole which created and nourishes it only that it might have the delight of living so richly as to leave the life of which it is a part fuller of vital power because, for a little while, it had its chance to be a messenger, a vehicle, a channel, through which that life might come to its own?

Now, as that is essential for a healthy body and a healthy cell, so it is essential for a healthy society and for each member of it. We have never yet had a healthy society. We are only beginning to work out toward such. Society at all only began yesterday. Primitive savagery was immediately before it and savagery is only beginning to be outgrown. The dream that comes to us now is that two things are identical, the glory of the individual life and the glory of the life that it serves. God and man are, in that sense, not two, but one. Selfishness and unselfishness are not two, but one. Service of others and service of self are the same thing, so you take it aright. The reason why we are so richly dowered is that we may know the glory of serving, giving, enriching life.

It means too that we, for our own selves, may have the joy of feeling that we have been able to give, to enrich, to enlarge, to quicken, to **be.**

What do I concretely mean? That we should all indulge in philanthropic enterprise, that we should all join the socialistic party, or do something else of that sort? No, I am not thinking of those things at all. I am thinking of this, mainly, that the particular way in which you exercise this power of discharging your obligations lies with you. The question I want to get at is not after what fashion you shall rightly discharge them, but whether you and I are large enough to discern that it is the discharging of them that counts. We are all different, just as different as the leaves are, but our glory of life is the measure in which we, through our difference, do something to make life more in the world.

Sometimes it means dreaming dreams, catching God's thoughts and helping other folk to feel the contagion of them. Jesus was a dreamer. He took from the world only a short life, bare necessities, and his inward equipment. He gave it an awakening thrill of what God means to those who find him in their hearts. It was not hard for him to feel at the end that he had known the joy of meeting his obligations. His was the joy, not of fighting for his own hand, nor of demanding what a man of his powers might easily have exacted, but of letting something of the glory of the light which was in his own heart, go out to his fellows.

Sometimes it is farming. The man on whom ultimately everything else rests is just patiently plodding along, making a little more grain grow where less grain grew. But for him somebody would have hungered. Here are so many bushels of wheat for man's daily bread that *are* because of him, which, but for him, would not have been. Those simple men square their account, when they do their part not for what they can grab and get, but with something of the sense which lies in farmers too, for I have found it there, that they are fellow-workers with God in helping men to the prolific wealth of sustenance this eager, living earth is waiting to yield.

But, take it where you may, if you are going to make life taste well, you have to see that your books balance right.

The craftsman doing his work in order that he may render that which satisfies his own soul is serving the world just as much as the artist. It is the man who is part of the machinery of distribution through which civilized life becomes possible, just as much as the other, so he works after that fashion. Managing

through his intellectual dexterity to make some commodity dearer for everybody that uses it because he has cornered the market makes him a debtor only. That the brains that were given him and the faculty that he had were, in this merchandising of his, used for this end, that he might make that which he dealt in, more readily, swiftly, manifoldly available for those who need it, squares his account. Then after his own fashion, in the prose of his daily living, he has been a servant of life. He has used his power to make the machinery less elaborate, more swift, more simple, to knit together this aggregate which, little by little, is, through such service, to grow complete.

To feel that life fulfils itself in him is, then, his glory and his reward. To it, at last, when his day's work is done, he goes home, not as a defaulter, nor as a parasite, but as one who, in the days that were his, loved to make for real wealth, for the larger life of man. All the manifold endowment which came to him from out the long past was but that he might worthily repay and in thus rendering service live as he could after no other fashion have lived.

Jesus as Saviour.

EDWARD DAY, WICHITA, KANSAS.

Is there any sense in which we may speak of Jesus as Saviour? We of the liberal faith cannot think of him in the usual orthodox way as our saviour from sin. Especially do we shrink from the thought that we are saved by the blood of Christ. Only as the penitent turns from his sin and, forsaking it, looks to God for forgiveness, is he saved from his sin. This Jesus himself taught; and the human heart when unbiassed by dogma acknowledges the reasonableness of the thought. Nevertheless may there not be a sense in which it may seem right for us to speak of the Man of Nazareth as our Saviour? I refer not so much to anything that he did or suffered for us during his all too short earthly life as I do to him as a present influence as one of the mighty spirits of the past. May he not reach us as our saviour?

There certainly is a sense in which we are warranted in speaking of Shakespeare as our saviour. As we read his great dramas our knowledge of life is broadened and deepened; we come to understand life better throughout its many strata and as we do so more kindly feelings are begotten in us. Thus are we saved from a narrowness that is chilling and deadening. We become better men and of more service to our fellows. The poetry of Browning, if we read it, quickens our faith in both God and man. His glorious optimism becomes ours. Thus he becomes our saviour. Tennyson, like Wordsworth, gives us a new appreciation of nature; but he helps us to appreciate it, not so much as the abode and revelation of the Divine Being, as the home of man amid whose scenes the life beautiful is able to struggle into manhood and womanhood and find its perfection. Hence it is that be becomes our saviour. So, too, does Channing become the saviour of many; for he lifts life as a whole in their thought into a new position of dignity and worth; and at the same time he renders it impossible for them to think meanly of God.

Now, if other of the world's great men are in a very real sense our saviours what shall we say of Jesus? Surely we must recognize him as one of our saviours. If we do so recognize him, from what shall we think of him as saving us? Let us inquire.

Very confidently may we say that he saves us from formalism. As we come to sympathize with his noble simplicity and unquestioned sincerity we find ourselves hating most intensely all forms of shams and hypocrisy. A mere lifeless formalism no longer appeals to us; and we are saved from its deadening tyranny. The formalist is one who polishes the shell of the walnut and keeps and prizes it while he throws the nourishing meat

away. He is one who hangs his Stradivarius violin upon the wall and proudly points to and adores it but never thinks to take it down and draw from it its ravishing harmonies. They lie within its wondrous walls like impatient cherubs waiting to be released. He is like a statue rather than a living being through whose arteries the warm blood pulses and throbs. The child that repeated Jesus' "Suffer little children to come unto me" when taken to the sculptor's statue of the Christ might read mysteriously, beholding the formalist: "Sacred to the memory of dead hopes and dead loves." Religion with such is something to be worn, or to be carried as a banner, not something to make one cleaner and sweeter and stronger at all times and in all places. We hear of the man who after listening to a good sermon went forth from the church crying: "Things have come to a pretty pass when religion is allowed to invade the sphere of private life," and we assert very confidently that unless one's religion touches regeneratively both his public and his private life it must be a dry and lifeless thing. Here, then, we may say Jesus reaches us and saves us. We cannot come into loving communion with his spirit without being delivered from formalism.

Again we may say that he saves us from superstition. We know something of the superstition with which men of low culture regard certain events and happenings. To them they are miraculous; hence they look upon them superstitiously. God is in them as he is not in other events and happenings. Then just as the savage makes a stick or stone a fetish, or as a cultured Greek or Roman of antiquity ascribed to some amulet mysterious power, so many regard certain things which they possess. Men often so regard the Bible. It is not to them a great literature; it is not even a depository of great truths to which they may go for guidance and inspiration. It is to be looked at and handled as a holy thing, to be regarded as a sort of fetish. From all these superstitions the spirit of Jesus delivers us. As his disciples we may stand reverently before the facts and even the mysteries of life but we need not be superstitious.

We should also notice that Jesus saves us from uncharitableness. Others may be unjust in their judgments of us; but however unjust they may be it is for us as those who are under the influence of the spirit of Christ to be charitable in our attitude toward them. We certainly are not the disciples of the Nazarene if we are not charitable. Among the great men of the past there is none who is more potent here. Others may move us in other ways; but Jesus moves us by provoking us to love even those who may treat us unkindly.

In these ways then, we may be sure the influence of the Master reaches us savingly, in delivering us from formalism, from superstition, and from uncharitableness. He may not save us from our sins; but in saving us from these other things he may keep us from a world of sin.

Others may feel as I do, and as I have been wont to contend, that the Man of Nazareth cannot have been known as "Jesus" until after he had achieved considerable popularity as a leader during his Galilean ministry. Then this young man who may himself have borne his father's name was followed by those who thought they had found in him a patriot leader, not unlike those of whom we read in Josephus' works; who one by one were hopefully followed and so named. But though this Nazarene thus chanced to be designated "Jesus" (deliverer or saviour), because he was erroneously taken as a mere patriot leader, the world has not been untrue to fact in regarding him in a far higher sense as one of its saviours. Modern liberalism should not think to reject this conception of the Nazarene if it is able to discover ways in which his benign influence reaches us savingly. As God, as a member of the Trinitarian pantheon, it must reject him. So also must it turn with loathing from the revolting conceptions of salvation through the blood or even the name of Jesus; but if it can discover ways in which Jesus as he went among men in the old Galilean days delivered

them and ways in which his influence still savingly reaches us it should be quick and happy so to do. His is a personality that looms too large to be ignored. The difficulty in getting beneath the traditional and legendary rubbish which has so hidden him from the men of the past should not daunt us. It is for us liberals to determine and set forth what sort of a man Jesus was and also just what his personality should mean to us today. One of the Christian bodies of America has refused to formulate a creed and has gone back to what they speak of as "primitive Christianity" for inspiration and guidance; but a critical study of late New Testament writings makes evident the fact that much of this literature is late and pseudepigraphic and so is far removed from the life and thought of Jesus, being pagan rather than Christian; and that even the Pauline thought on its theoretical side represents such a departure from the beautiful simplicity and sanity of Jesus that we may very confidently say that had it been placed before the Nazarene while he was living he would have scornfully repudiated it as a legitimate development of his own thought. It remains for us to go back to the real Jesus for guidance and inspiration. If we fearlessly and unfalteringly do so we may in time dominate the thinking of the Christian world. Already a bishop of the M. E. Church has sounded the note of warning. They are not adding to their number, he tells us, their prestige is waning. He accounts for this: The present prominence of Unitarianism explains it and their thought of Jesus is weakening the hold of the people on that cardinal doctrine of their faith, "the Deity of Christ." It is bound to do so, even after we Unitarians have ceased to have a member of our body in the Presidential Chair. In England, where Unitarians have not the political prominence that we now chance to have the Methodists are lamenting a decrease in membership. We have waited long for the liberal leaven to take hold of the inert and more thoughtless masses of the Christian world; but we have little longer to wait. The signs of a mighty upheaval are not far to seek.

Love and Marriage Again.

In the last issue of this paper there was a contribution entitled "A Duet with Variations on Love and Marriage." It should have been stated that the suggestion for the article came to the author as a result of witnessing a performance of "The New Marriage", in which Mrs. Fiske appeared some weeks ago in Chicago. The article brought a letter to the editor which, together with Mr. Williams' reply, we have thought best to print.

THE LETTER.

Is it *wise* for a mother to love her children? It *might* turn out badly, you know! Your article in the January number on Love and Marriage makes me think of the old couplet:

'Love no man—not even your brother
If gals **must** love, let 'em love one another."

I am sorry the article had to be printed. It is too bad to let the broken-faced and sour-minded spoil our dreams. I too, like the writer of the article, have tried and failed; but if I had a hundred more lives to live, I'd try again in each one.

For the married life, founded and completed on love, *sometimes* happens. And if it happened but *once* in a thousand years it were worth the effort of us all to try for it.

But then, what's the use? So long as human nature is what it is, our young men and maidens will try to climb to heaven on the golden ladder of love and some of them, thank God, will get there, and those who don't had better console themselves by remembering that they have tried on the right lines than try to discourage the rest of us from making the effort. "BOSTON."

REPLY BY MR. WILLIAMS.

People have been burned for advising others not to seek an impossible paradise. I am satisfied to be let off with so gentle a rebuke—for the believers in

terrestrial love are far more ardent than the believers in a celestial heaven ever were. Is is not possible they are as much the victims of illusion?

Socrates is reputed to have said: "If we could only know what we mean by the word 'love' as clearly as we do when we say iron or copper, we should have fewer disputes about it."

There are uncountable kinds and degrees of attraction between men and women, variously represented by such words as liking, friendship, affection, affinity, passion, love. What particular emotional state are we going to designate by the word "love?"

LOVE AT 1000 VOLTS.

If we could measure sentiments as we do electricity what voltage would we have to generate before we could call it love? Would the matrimonial standard be placed at 100 or 1,000 volts? Mrs. Boston leaves us in no doubt as to her position. She evidently favors the highest possible potential. So intense must the current be, in her estimation, that if the voltage is reached but once in a thousand years it is worth the effort of all the millions who must try and fail. Is it wise to put the standard so high? Why not 500, or 300, or even 100 rather than 1,000 volts?

I do not deny the possibility of the high potential. I do not object to any couple aiming as high as possible. What I object to is calling marriage a failure if it does not reach the desired 1,000 volts. Mrs. Boston is by her confession a victim of this pathetic fallacy. Perhaps if she had not set her expectations so high she might not now have to confess a failure. The fact that she persists in her devotion to the 1000—volt standard is no evidence of its validity. It is no evidence even of its being an inseparable element of human nature. It is more likely due to faulty education, false ideals, an untrue conception of the position of woman in society and the place of marriage in the social scheme.

TRUE BASES OF MARRIED LIFE.

There are two possible criteria by which marriage may be measured (1), by the happiness it brings the parties, and (2) by the good it brings to society.

Measured by either the 1000-volt standard is a failure. Psychologically, very few people are capable of generating so much love power. Must they therefore refrain from marrying? Or having married must they deem their marriage a failure and seek relief in the divorce courts? And, again, though they may not have the genius for loving greatly, may they not be able to find other interests that can fill their lives with a fine and satisfying charm. What of raising children? Of making a home? Of providing for age? Of taking part in the world's work? Of the affectionate comradeship engendered by years of domestic partnership? These are the solid and enduring interests on which perhaps 999 out of every 1000 marriages are actually based. Shall they be discarded because the ecstacy of a great passion is not for them? And should not these, rather than an unattainable ecstacy, be held up to young people as the true ideals and bases of a successful married life?

IS MARRIAGE FOR PLEASURE.

But, from the view-point of social ethics, it is not admitted that marriage exists solely to give pleasure to the lovers. In fact, in the places of highest rank and responsibility it is denied that the parties in interest have any right to please themselves at all. Kings, queens, princes of the blood, must be mated for the good of their nation. May not a similar responsibility come with the progress of civilization to the citizens of a democracy? May not the woman come to such ethical enlightenment that she will regard her unborn children more than her own pleasure? Must love ever be an excuse for the mating of the unfit? Indeed, may not the enlarging of woman's sphere furnish her with such other interests that the love interest will be relatively less important? In the past it has been her only key to power. Without direct access to sources of opportunity, she has had to act indirectly through man and, to make him her available medium, she has had to magnify the power of love. There are signs that even

now the gates of fuller life are being opened to woman, and the day may not be far off when she will not need to center all the issues of her emotional life on a single interest. And may it not be that the relations of men and women will be enriched by emotions finer, nobler, sweeter than any that are dreamed of now? The notion that the race has touched its highest emotional experience is an assumption for which evolution furnishes no foundation.

J. E. WILLIAMS.

A. U. A. NOMINATIONS.

A meeting of the Nominating Committee of the American Unitarian Association was held in Boston January 11, 1912, at which it was voted—"That the Christian Register, The Unitarian Advance, The Western Conference Unitarian, The Pacific Unitarian, and Word and Work be requested to publish the plan of nominating officers and directors as now in force under the rules of the Association, together with the request of the Nominating Committee that nominations under these rules be forwarded to Henry B. Sawyer, Secretary, 147 Milk Street, Boston, at the earliest possible moment."

The following officers are to be elected in accordance with the By-laws:

President.
Eight Vice-Presidents by Districts.
Secretary.
Assistant Secretary.
Treasurer. Six Directors.

NOMINATING PLAN.

1. The Nominating Committee shall consist of eight (8) members, who shall be elected on the same ballot as the Directors and in the following manner, namely:—

In May, 1910, there shall be elected:

2 members from New England to serve one year,

1 member from the Southern States to serve one year,

1 member from the Middle States to serve one year,

2 members from the New England States to serve two years,

1 member from the Pacific Coast to serve two years,

1 member from the Western States to serve two years;

and annually thereafter four (4) members from these groups shall be elected alternately for two (2) years. This committee shall have power to effect its own organization and to fill vacancies in its membership.

2. The committee, until the first day of April in each year, shall receive suggestions and recommendations of names to be put in nomination for directors at the next election, and on the first day of April, or as soon as practicable thereafter shall prepare a list containing names of candidates for the executive offices, and containing at least six names of candidates for directors other than the executive officers,—to wit, the names of at least four candidates from New England, of at least one candidate from the Middle and Southern States, and at least one candidate from the Western States and Pacific Coast. The committee shall also place in nomination for any office the name of any person in whose behalf has been filed before April 1st a nomination paper signed by at least fifty (50) Unitarians of adult age, provided that no more than five (5) of such signers shall be connected with the same church or parish.

3. The committee shall send such lists, with a form of ballot attached, to each of the churches or missionary associations entitled to representation at the next annual meeting, and request them to vote for the nomination of candidates for the offices to be filled, and to return their ballots to the committee, and in so voting to select four candidates for directors for three years from the New England States, one from the Middle and Southern States, and one from the Western States and Pacific Coast, of which six candidates one at least shall be a woman and not more than three shall be ministers.

4. Before the first day of May said committee shall count said ballots, and publish the names of the candidates so nominated in the Christian Register, and have them printed upon an official ballot to be presented at the annual meeting.

NEW BOOKS.

WILLIAM JAMES AND OTHER ESSAYS ON THE PHILOSOPHY OF LIFE, by Josiah Royce. Macmillan Co. $1.50 net.

Coming from the pen of a monist, this is a rather pluralistic volume. From a warmly appreciative essay on William James to a paper, "The Problem of Truth in the Light of Recent Discussion," in which the newer insights of pure mathematics are vigorously championed as the bearers to man of really absolute truths —truths which lead to and validate spiritual realities—is a rather wide gamut.

The essay on his colleague, Professor Royce first delivered at Harvard University, and he opens it by giving the names of America's only three philosophers who have made real contributions to human thought. That James is one of the three goes without saying; that Emerson is another, is to be expected; but many people would fail to guess the third of these thinkers, who is none other than Jonathan Edwards. In his interpretation of James, Professor Royce lays least stress upon his formal contributions to evolutionary and psychological thought, but considers him chiefly in a role that James himself was, perhaps, hardly conscious that he played, that, namely of an interpreter of the deeper meanings of many of the problems that beset the American people of his day. James took things, says Professor Royce, concretely and individually, and did not himself know "How important he himself was, or what vast inarticulate social forces were finding in him their voice." His philosophy, which Professor Royce strongly differentiates from the crude interpretation often given it of a mere "efficiency" doctrine, "was indeed, in its ethical aspects an expression of the better spirit of our people. He understood, he shared, and he also transcended the American spirit and just that is what most marks him as our national philosopher."

But while the author acknowledges an incalculable debt to James as teacher and friend, he holds to an opposite theory of truth, and in his essay on that subject, he defends absolutism as a doctrine validated by the newer mathematics and logic as against the pragmatic criterion of truth. While on the one hand in this essay the author paints pragmatism as a mere form of subjective individualism—an interpretation which will surely be offensive to many pragmatists—the recondite nature of his own criterion does not enable him to work that out in any detail. And while he tells us of new and absolute relations being established by the non-Euclidian geometry and the newer theories of numbers, he hardly succeeds in showing the connection between these things, which are not only hypothetical but static, and the flowing reality of life which defies not only the old Kantian categories but may defy these newer ones as well.

"What is vital in Christianity?" asks Professor Royce in one essay, and he comes to the conclusion that the "essential Christ" as he was formed to meet the needs of the early Christian consciousness is more vital than the historic Jesus or the attempt to reinstate "Primitive Christianity." On this basis he gives a new and suggestive interpretation of the atonement. Perhaps relative to Christianity this interpretation is vitally necessary, but that assumption would lead to the further question: "Is Christianity itself any longer vital?" If we say it is, and therefore accept Professor Royce's interpretation of the matter, we shall have, in effect, taken a myth—for the regeneration by atonement, is historically just that—and modernized it. Now myths derive their power from their supposed validity, and keep it because of their pragmatic validity. But they cannot derive it from the latter kind of validity. And for that reason the reviewer thinks that Mr. Royce's modernization of the Christian myth is done in vain.

Perhaps the most suggestive and inspiring essay in the book is that on "Loyalty and Insight," while followers of the author's type of idealism will find in the paper on immortality a suggestive treatment of the theme, based on that point of view.

LLEWELLYN JONES.

THE COUNTRY CHURCH AND THE RURAL PROBLEM, by Kenyon L. Butterfield, President of the Massachusetts Agricultural College, Member of the Commission on Country Life. University of Chicago Press. Postpaid $1.08.

This book is an encouraging sign of the times. Perhaps quite as significant as anything contained in the book is the fact that its chapters were first delivered as "The Carew Lectures" at Hartford Theological Seminary. The author first states what he conceives the rural problem to be. "This," he says, "includes the question of the most effective use of the land; how to insure a reasonable return to all workers; how best to distribute the products of the soil; how to conserve the social strength of the farming class; how to insure efficient social institutions to rural dwellers; and how to develop and maintain a high and clear ideal for rural life." He specifies various agencies which must co-operate in solving this complex problem, but concludes that no influence can wield more power or achieve more far-reaching results than the church. To do this, however, the church must get a new and broader vision of its opportunity and its task. "The country church is to maintain and enlarge both individual and community ideals, under the inspiration and guidance of the religious motive, and to help rural people to incarnate these ideals in personal and family life, in industrial effort and political development and in all social relationships." His practical suggestions grow out of intimate knowledge of rural conditions. He evades no difficulties. Frankly facing them all he concludes his book with a stirring appeal to man to adequately prepare for and to meet the high challenge offered by the country parish.

THE ONWARD CRY AND OTHER SERMONS, by the Rev. Stopford A. Brooke. American Unitarian Association, Boston. $1.50 net.

These sermons are the ripe fruit of a strong and gracious soul. In them the spirit of the ages, rather than the spirit of the age, is manifest. This does not mean that the author is out of touch or out of sympathy with present day movements and visions, but rather that he constantly "sees life steadily and sees it whole." Indeed, sympathetic insight and the power to interpret to men their widely varied experiences is the distinguishing characteristic of the book. The sermon which gives a name to the volume is typical. Prophecy is recognized as the passionate hope in the heart of man, its form the product of the age, of transient elements, of prejudices, perhaps, but its spirit a part of the eternal wisdom, a renewing power. This he recognizes not only in the historic renewals of Christianity, but also in contemporary social movements. Then he turns to the personal life of the individual and traces the various ways in which the impelling hope manifests itself there. These are not "popular" sermons, but they do bring the earnest reader something of the heavenly vision and the sense of companionship with a noble human personaltiy who is possessed of "the understanding heart."

THOUGHTS FOR DAILY LIVING. Selected and arranged by Imogen Clark from the spoken and written words of Robert Collyer. American Unitarian Association, Boston. $1.00 net.

It is surprising that such a compilation was not sooner made. The simple directness and homeliness of Dr. Collyer's speech, the courage, cheer, and imperturbable trust of the man, which shine through all his utterances, makes such a treatment of his message possible without too great loss of the significance which springs from ordered and related masses of thought. In these brief passages we get the counsel and faith of a man at peace with the world and at peace with himself, sure of God and the human soul.

THE PUBLIC MINISTRY OF JESUS, by Horace Davis. American Unitarian Association, Boston. 50 cents net.

This is the story of Jesus as one of our foremost laymen, unfettered by dogma, but also undisturbed by the minutiae of critical methods, finds it,—mainly in the gospel of Mark, "because it is the

oldest, hence nearest to the facts, the simplest, and has the most continuous story." The book is a straightforward, dignified story which shows how deeply a strong man of Unitarian faith is impressed by the personality of Jesus and what a definite solid reality Jesus is to him. Good for ministers to read as well as laymen.

Saint Bernard and Other Papers, by Theodore Parker. Edited with notes by Charles W. Wendte. American Unitarian Association, Boston. $1 net.

We have here another volume of the beautiful Centenary edition of Parker's Works. The paper which gives the title to the volume is a fine example of Parker's style and method in the field of pure scholarship. Four papers deal with slavery and some new matter appears for the first time in permanent printed form. Perhaps of greatest significance for our denominational history is the "Letter to the Boston Association of Congregational Ministers Touching Certain Matters of their Theology" and the "Friendly Letter to the Executive Committee of the American Unitarian Association." And our interest in these is not merely historical, it is vital. Some of his searching questions each one of us must meet and in some fashion answer for himself. A more homely and intimate side of Parker is revealed in "The Two Christmas Celebrations, A. D. 1 and 1855; A Christmas Story for 1856.

Tour Two—A Trip to Europe and What Came of It," by Georgiana Pflaum, Sherman, French & Co., Boston. $1.25 net.

This pleasantly written book of travel is a record of the author's experience as a member of a "personally conducted" party in Europe in the summer of 1910. There are reminiscences of receptions to delegates in England, a few notes on the World Congress of Religions at Berlin and a somewhat detailed account of the passion-play at Oberammergau. One imagines the book to be a pretty faithful transcript of "the diary" which is frankly acknowledged as its source.

NEWS FROM THE CHURCHES.

OHIO.

Cincinnati.—The First Congregational Church, Rev. George A. Thayer, D.D. The Rev. Reginald J. Campbell of the London City Temple, preached in our church here in December. By some undesirable arrangement Dr. Campbell had been assigned to a public lecture course in the afternoon in the Grand Opera House; whereas as he said, his chief aim in coming to this country was not to lecture upon secular themes but to preach. It did not appear, upon the eve of his arrival in Cincinnati, that any "orthodox" church was ready to welcome him. Hence the Unitarian minister was pleased to afford a pulpit opportunity to so distinguished and attractive an exponent of the new theology. In the morning congregation there were a good many members of evangelical churches; and in the evening, by special request of the visitor an informal gathering was held by a score of representatives of divers forms of Protestant Christianity and Jewish rabbis at which the Unitarian minister presided. Dr. Campbell has an interesting face, somewhat of the ascetic type, and a winsome manner of address.

Dr. Thayer in introducing him took pains to say that the visiter was not allied with the Unitarian body, although Dr. Campbell announced himself as a Liberal Christian; nor was there anything in the morning discourse which was not in entire accord with the customary spirit of the church in which he was speaking.

He addressed his sermon in a general way to an account of some of the distintegrating forces which were levelling all forms of Christian creed, and found the hopeful outlook in the rise of a social unity among all the churches; under the necessity, which was most pressing in Great Britain, but with which America was not unacquainted, of giving the unchurched multitudes some message of sympathy which should make organized religion seem to them a veritable gospel of hope and uplift, instead of an aristocratic intellectual luxury. His solution of the discontent of his own country, shown by the alarming industrial up-

risings of recent months, with their violence and manifestations of hatred towards the prosperous classes, lay in a sort of socialism; but what feasible shapes that new distribution of power and privilege was to take was left rather vague and indefinite. However, Dr. Campbell, like the rest of us, is feeling his road towards the coming faith of reason and practical works; and those of us who are sanguine that we have the specific for existing social and spiritual ills, have not quite convinced our fellow workers, of equal earnestness, of the safety and adequacy of our remedies. It was interesting to hear Dr. Campbell's warm praise of the moral spirit of the leaders of the new politics of England, such as Balfour and Lloyd George.

Dr. Thayer's sermon subjects for January were "Dynamite as a Missionary Agent;" "The One Man Power;" "Vested Interests;" "The Morality of the Play Ground."

ILLINOIS.

CHAMPAIGN — URBANA.— Unitarian Church, Rev. Albert R. Vail. The fall season has proved one of the most successful in the short history of this university town church. Students have come to the morning services and the evening discussions of the Unity Club in even larger numbers than during the past year, notwithstanding the fact that three student churches have been organized by the gates of the university in the last three years. The faculty attendance has also risen until now we have forty-seven of the university professors and instructors and their families associated with us. Among the students the theological questions are of perennial interest. A series of evening lectures on the "Origin of Christanity" were vigorously discussed. A free and frank consideration of fundamental questions in religion is just what they are hungry for. During the rest of the year the evenings will be devoted to the social teachings of prominent literary men such as Tolstoy, Bernard Shaw, Nietsche, H. S. Wells. With the more advanced students social questions are the interest of the hour.

An addition to the church has just been completed for the new organ. After three years' efforts the Woman's Alliance assisted by friends within the community and throughout the Unitarian churches have been able to raise enough to warrant the purchase of the long hoped for organ. It will be installed during February.

MINNESOTA.

ST. CLOUD.—Unity Church, Rev. Paul D. Dansingberg. The church is thoroughly alive in all its branches. We have gained some new families. The Ladies Auxiliary is happy over a net profit of $165 from its annual sale and a Christmas sale and supper. Its president, Mrs. M. E. Jones, has started a "Favorite Recipe Club" meeting every other week. The hostess serves some favorite dish and sells the recipe to all enquirers, the proceeds going to the carpet fund. The pastor co-operates by giving an address upon the history of some one of the religious denominations here in America. These are attended by many persons not connected with our church. Alternating with this club are the regular meetings of the Ladies Auxiliary which end in a supper to which the men are invited. They hope in another year to secure the pipe organ so long desired. The pastor is planning to hold some services in adjoining towns. Local papers are giving space to reports of sermons preached in our church. We are hopeful, happy and united.

IOWA.

DES MOINES.—First Unitarian church, Rev. Everett D. Martin. The new year shows continued interest in our work, fulfilling the promise of last year. All services are well attended. A series of evening lectures on "The Jesus Story in the Light of the Science of Biblical Criticism," has been running since last fall and is attracting much attention and favorabe comment; it is constructive as well as scientific and is proving helpful. Mrs. Haines has led the move resulting in caring for small children during the morning hour, permitting mothers to attend service. The Sunday School is in good condition. The minister's class of young people is well attended, and has

organized itself into a society doing active work among the high school and college students of the city. Our young people's society, Unity Guild, and our ladies society, Unity Circle, have their usual attractive and well attended meetings; both societies are flourishings. The work of the church is in excellent condition.

MISSOURI.

ST. LOUIS.—Church of the Messiah, Rev. John W. Day. The annual dinner and meeting of the members and their friends was held January 10th. About one hundred attended. The treasurer's report showed, as last year, a balance on hand. The special work of the Eliot Alliance was the addresses and discussions on the various branches of social service in the city particularly with regard to children. About $600 has been raised.

Mr. Day is giving a series of Bible readings, with explanations, each week, and a lecture once a month on the following subjects: "Times and People of the Bible;" "Law and Legend in the Bible;" "Romance and Idylls in the Bible;" "Historic Crises in the Bible;" "Modern Problems in the Bible;' "Morals and Religion in the Bible."

The charity committee was enlarged and made a social service committee which is to ascertain and report the names of members of the congregation engaged in various branches of social service in the city. The Mission Free School report showed an expenditure of $6,800 during the year, about $300 of which has consisted of special contributions. The Sunday School has successfully continued its graded class-work and has allotted to the classes the raising of half of the annual gift of $100 to the Children's Hospital, the rest to be raised by an entertainment given by members of the school. The school is supported by voluntary contributions from parents and from members of the congregation and there is a balance of $130 in the treasury.

KANSAS.

WICHITA.—First Unitarian Church, Rev. Edward Day. Again it has been demonstrated that a series of Revival Services conducted by "Billy Sunday" really helps the Unitarian church if there be such a church in the city where he speaks. His coarse attacks upon Unitarians led people to come and see if we were as bad as painted. Our congregations more than doubled in size and some of the people who heard our message for the first time found it good and came again. A dozen new names appear upon our church book and others are to follow. The men's club has also grown in numbers and in interest. The first half of January almost everyone in Wichita suffered from the severe weather. The city depends, for the most part, on natural gas for fuel, but in the continued cold weather this proved entirely inadequate.

NEBRASKA.

LINCOLN.—All Souls Church, Rev. Arthur L. Weatherly. This church publishes a monthly journal called "The Open Door." The current numbers reveal an active church. In addition to the regular morning service and the usual activities of Sunday School and Alliance the calendar reveals a Social Ethics Class, a Browning Class, a Students' Liberal Religious Union, a Men's Club, a Dramatic Club, the Kensington, a series of "Know Lincoln" talks and a series of "Travel Talks," not to mention various purely social gatherings. On January 17th the Dramatic Club presented "Higby of Harvard." The sermon subjects for January were "The Church, The Home, The School, The Child," "Joseph Mazzini, Creator of Modern Italy," "Natural Aid a Factor in Progress," "The Origin of Love," The topics in the Social Ethics class during the same period were "Mutual Benefit Society in All Souls Church," "The Social Ethics Class as a Social Service Committee," "Larger Uses of the Church Building," "The Social Centre Movement."

OMAHA.—Unity Church, Rev. Manfred Lilliefors, Ph.D. The increase of the congregation, noted soon after the settlement of a minister about a year ago, has proved permanent. The same thing is true of the Sunday School. It is still

small, but seems to have reached a present limit of growth. Under the superintendency of Mrs. Lilliefors it is well organized and has a remarkably regular attendance when the severe weather is taken into account. Unity Fellowship, the Young People's Society, has suffered the loss of nineteen members by removal from the city, but has partially balanced this loss by a gain of new members, its present strength being about forty members. This organization has managed a series of Travelogues, with musical and social programs and is beginning to take a hand in the support of the church. The Alliance, under the leadership of Mrs. Reed, is active and efficient. The well-nigh insurmountable obstacle to growth is the change in the character of the neighborhood where the church building is located.

ASSOCIATE ALLIANCE.

The Chicago Associate Alliance met at Unity Church January 4th, 1912. The president, Mrs. I. D. Sperling, called the meeting to order at 11 o'clock and asked for the reports of the secretary and treasurer which were read and approved. The secretary also read a letter from Rev. Jenkin Lloyd Jones written in reply to her letter to Mr. Jones expressing the sympathy of the Alliance at the time of the death of Mrs. Jones. As there was no further business Mrs. Sperling next introduced the speaker, Mr. John H. Witter, former chief probation officer of the Juvenile Court, who spoke to us of the Child and the Law. Mr. Witter read many extracts from the Illinois statutes pertaining to children from a manual of Juvenile Laws compiled by Mr. Smoot and for sale by the Juvenile Protective Association at Hull House. The speaker first defined the juvenile laws as an attempt to deal more intelligently with the child than it was possible to do formerly, when the same laws governed children that were prepared for adults. The attempt is now being made to control the child legally as a parent would do at home, using preventive methods first whenever possible instead of laws to punish the child after he has transgressed. In the state of Illinois the County Judge of all counties under 500,000 inhabitants is also the juvenile judge. Cook County is the one exception to this, the juvenile judge here being elected by vote of the other judges. Thus the juvenile court judge is in all cases but this one directly elected by the people. Under the new Juvenile Court Law which went into effect July 1911 this jurisdiction is over all dependent, delinquent and neglected males under 17 and females under 18. These boys and girls may be put under the care of a probation officer, a law for regular paid probation officers having been passed in 1905, or they may be paroled to a reputable citizen who will volunteer to keep in touch with and befriend them, or they may be sent to a home; the last, however, is only for extreme cases and is resorted to only when the child's own home is undesirable

The great effort being made is to deal with unfortunate children out of court if possible and Mr. Witter stated that 65% of the cases in the Juvenile Court last year were settled without legal procedure. This endeavor to keep the child in the home with the mother if possible is now greatly facilitated by the Funds to Parents Act, which is proving a great help to many worthy people. In closing Mr. Witter said that while the laws are good, still they do not go far ahead of the public conscience and it is the duty of all to see that the public conscience is in advance of the laws. The law is to be used as a last resort. The ideal to be obtained is to keep the boys and girls out of court. An interesting point came out in the discussion as to what could be done for the 70,000 minors in Illinois between the ages of 14 and 16 who are neither in school nor able to find employment. Mr. Witter made a plea for the human touch for these boys and girls, the fellowship and friendship of those in their neighborhoods, even suggesting the need of an association which would endeavor to reach them and which the churches would work. Although it was bitterly cold sixty members and friends were present. Luncheon was served at 1 o'clock. CORNELIA DODD BROWN, Sec.

(*Continued from second page of cover.*)

QUINCY—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott, 1426 Vermont St.

SERENA—Pleasant Hill Union Church. Hour of service, 10:45 A. M., third Sunday in month

SHEFFIELD—First Unitarian Church. Hour of service, 10:45 A. M. Rev. C. A. Polson

SHELBYVILLE—First Congregational Church. Hour of service, 10:30 A. M., second and fourth Sundays of month. Rev. Jasper L. Douthit.

URBANA-CHAMPAIGN—Unitarian Church, Matthews and Oregon Sts., Urbana. Hour of service, 11 A. M. Rev. Albert R. Vail, 908 W. Nevada St.

MINNESOTA.

ADRIAN—People's Church. Occasional services.

DALBO—Dalbo Unitarian Society (Swedish). Rev. David Holmgren.

DULUTH—First Unitarian Church, First Street and Eighth Avenue, East. Hour of service, 11 A. M. Rev. George R. Gebauer, 1209 E. Third Street.

HANSKA—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

LUVERNE—Unity Congregation Church. Hour of service, 10:45 A. M. Occasional services.

MINNEAPOLIS—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus, 803 Mary Place.

SPRINGVALE—Springvale Unitarian Society (Swedish). Rev. David Holmgren.

ST. CLOUD—Unity Church. Hour of service, 10:45 A. M. Rev. Paul D. Dansingberg.

ST. PAUL—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. Rev. John D. Reid, 656 Portland Ave.

UNDERWOOD—First Christian Church (Swedish) Summer preaching station.

WISCONSIN.

HUDSON—The Scandinavian Unitarian Society of Hudson. Rev. A. E. Norman, Hanska, Minn.

KENOSHA—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Newton Mann.

MADISON—First Unitarian Society, Wisconsin Ave. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frank A. Gilmore, 117 West Gorham St.

MENOMONIE—First Unitarian Society. Rev. Chas. F. Niles.

MILWAUKEE—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. Walter F Greenman, 682 Astor St.

IOWA.

CHEROKEE—Unity Church. Occasional services.

DAVENPORT—First Unitarian Society, Perry St., corner of 10th. Hour of service, 11 A. M. Rev. Robert E. Ramsay, 2104 Grand Ave.

DESMOINES—First Unitarian Society, Eleventh and High Sts. Hour of service, 10:30 A. M. Rev. Everett D. Martin, 1603 W. 9th St.

HUMBOLDT—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry H. Burch.

IOWA CITY—First Unitarian Society, Iowa Ave. and Gilbert St. Hours of service 11 A. M. and 7 P M. Rev. H. H. Schumacher, 427 E. Market St.

KEOKUK—First Unitarian Society. Hour of service, 11 A. M.

PERRY—Unity Church. Hour of service, 10:30 A. M.

ROCK RAPIDS—People's Church. Lay services.

SIOUX CITY—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

WASHTA—Unity Society. Service and Sunday school every other Sunday at 2 P. M.

MISSOURI.

KANSAS CITY—All Souls Church, Baltimore Ave. and Armour Blvd. Hour of service, 11 A. M.

ST. LOUIS—Church of Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 N. Newstead Ave.

ST. LOUIS—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev George R. Dodson, 48 Nicholson Place.

KANSAS.

BELOIT—First Unitarian Society. Rev. Geo. F. Armington

LAWRENCE—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. Rev. Frederick M. Bennett, 1209 Oread Ave.

TOPEKA—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones, 706 Tyler St.

WICHITA—First Unitarian Church, North Topeka and Central Aves. Hour of service 11 A. M. Rev. Edward Day, 3215 Douglas Ave.

NEBRASKA.

LINCOLN—All Souls Church, Twelfth and H. Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly, 1784 S. 25th St.

OMAHA—Unity Church, 17th and Cass Sts. Hour of service, 10:45 A. M. Rev. Manfred Lilliefors 421 N. 17th St.

COLORADO.

COLORADO SPRINGS—All Souls Unitarian Church Dale and Tejon Sts. Hour of service, 11 A. M.

DENVER—First Unitarian Society, Broadway and 19th Sts. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

FORT COLLINS—Unity Church. Hour of service 11 A. M. Rev. J. C. Mitchell.

GREELEY—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45 A. M.

PUEBLO—Unity Church, Court and Ninth Sts. Hour of service, 7:30 P. M. Rev. Edwin G. Brown, 219 W. 6th St.

KENTUCKY.

LOUISVILLE—Church of the Messiah, Fourth Ave., and York St. Hour of service, 11 A. M. Rev. Maxwell Savage.

WE declare our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of Man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

Resolution of May 19, 1892.

Resolved, That the Western Unitarian Conference hereby declares it to be its general aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement